

# Sisters' Class – Lesson 3 – Post Class Notes

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## Important Announcements

- Jazaakunnallahu Khayran for your feedback – it was more candid, and there are a number of points which we will be trying to improve on for next week.
- This class was probably the hardest class that you are going to do as part of this set of introductory classes. I hope that no one will be disheartened if there were some parts which they didn't understand. The main thing is that everyone understood the basic principles – everything beyond that is just expanding on those principles.
- The extended study guide will be uploaded on the website later on this week, along with any outstanding questions – inshaa Allah. A notification will be sent to everyone who left their email address inshaa Allah.
- The email [sisters@idc-online.org](mailto:sisters@idc-online.org) is now working, if anyone has any further questions.

## What you need to complete before next lesson

- Complete all of the previous set tasks.
- Read over the slides & post class notes for lesson 3.

## What you should have learned

- Allah has perfect names & attributes
- It is not permissible to keep company with those who practise deviation concerning Allah's names & attributes
- One of the greatest forms of knowledge that can be sought, is to learn about Allah's names & attributes
- Knowing about Allah's names & attributes leads you to perfecting your worship of Him
- Acting upon the meanings of Allah's names & attributes, is a path to Jannah
- There are a set of basic principles, if you understand them, you have understood what Allah has asked of every Muslim, with regard to His names & attributes:
  - We affirm what Allah affirmed for Himself, and what His Messenger affirmed for Him
  - We negate what Allah negated regarding Himself, and what His Messenger negated regarding Him
  - We do this without changing their meaning, or denying them, without asking 'how', and without comparing Allah to His creation
- The proof for these principles can be found in Allah's statement: "There is nothing like Him, and He is the All-Hearing, All-Seeing" [Ash-Shuraa' 42:11]

- The statement of Imaam Maalik is also an explanation of these key principles, when he was asked how Allah rises above His throne. We learn from this that:
  - The meaning of Allah's names & attributes are understood by us
  - We cannot understand how Allah's names & attributes are (such as how He descends, or how He sees)
  - We must believe in all of Allah's names & attributes
  - We must not ask 'how' Allah does something
  - Allah knows how His names & attributes are – it is us that cannot comprehend them
- The following principles that relate to Allah's names :
  - All of Allah's names are complete perfection, there is no imperfection in any aspect of His names
  - This perfection exists in every individual name, and when joining between more than one name – such as The Exalted in Might, The Wise
  - Allah's names contain both a name and an attribute
  - All of Allah's names refer to Allah – they are not names for different gods
  - However, all of them have a different meaning, and no two are the same
  - Allah is All-Knowing with knowledge, and we do not say that Allah is All-Knowing without knowledge
  - For every name:
    - we affirm the name as being from Allah's perfect names
    - and we affirm the associated attribute
    - and we affirm the related action (if there is one).
  - Allah's names are taken as they come – there is no room for the intellect when discussing them
  - Allah's names do not have a fixed number – he has more than 99 names
  - There are many different types of deviation with regard to Allah's names, including:
    - Denying the name or a part of the name
    - Making the associated attribute similar to Allah's creation
    - Calling Allah by a name that He did not call himself and His Messenger did not call Him by
    - Making idols' names from Allah's names and giving Allah's names to His creation
- The following principles that relate to Allah's attributes:
  - All of Allah's attributes are complete perfection, they contain no aspect of imperfection
  - This helps us to understand some of Allah's attributes that might be perceived as imperfect, such as the fact that Allah plots. We understand that Allah plots against His enemies, defeating their imperfect plots with His supreme plot. This is perfection.
  - There are more attributes than names, because every name has an attribute associated with it, not vice-versa
  - Every attribute that Allah affirmed for Himself, or His Messenger affirmed for Him, we must affirm it, in a way that suits Allah's perfect majesty

- Every attributes that Allah negated regarding Himself, or His Messenger negated regarding Him, we must negate whilst affirming the perfect opposite.
- We affirm two types of attributes for Allah:
  - attributes which relate directly to Him. These are constant and never change, such as His knowledge
  - attributes which relate to His actions. Allah does whatever He wants, whenever He wants
  - Some attributes both relate directly to Allah, and to His actions, such as His speech. He has always been described as speaking, and He speaks whenever and to whomever He wants
- We must avoid two major sins with regard to Allah's attributes:
  - Comparing Allah to His creation
  - Asking 'how'
- Allah's attributes are taken as they come, there is no place for the intellect when discussing them
- The following principles that relate to the proofs for Allah's names & attributes:
  - There are only two ways of affirming Allah's names & attributes: The Qur'aan & the Sunnah
  - Anything else is speaking about Allah without knowledge – a major
  - Anything for which we do not find affirmation or negation in the Qur'aan or the Sunnah, we stop and we neither affirm it, or deny it – unless it has a meaning of imperfection, in which case we deny that imperfect meaning
  - Some words have ambiguous meanings; we demand clarification and we do not affirm them or deny them for Allah, without specifying what we are affirming or denying – such as 'direction'. If it means that Allah is above His throne, we affirm it. If it means that Allah is contained within our created world, we deny it.
  - It is obligatory to understand Allah's names & attributes by their apparent meaning, in clear Arabic.
  - The meaning of Allah's names & attributes have two aspects:
    - An aspect which is known to us: The meaning of the name or attribute
    - An aspect which is unknown to us: How that name or attribute is, when applied to Allah
    - So we know that Allah has hands, and we know what a hand means, but we don't know how Allah's hand is, except that it is not like His creation
- Misguidance with regard to Allah's names & attributes takes many forms:
  - Denying Allah's names & attributes
  - Comparing Allah to His creation
  - Changing the meaning of His names & attributes
  - Asking 'How'
- Every person who denies one of Allah's names & attributes, only did so because they first of all compared Allah to His creation

- Every person who compared Allah to His creation, denied a part of Allah's names & attributes in a number of ways:
  - They denied the text when they said that it is comparing Allah to His creation
  - They denied every single text in the Qur'aan & Sunnah which tells us that Allah is not similar to His creation
  - They denied Allah's perfection